THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; He hath smitten, and he will bind us up" (HOSEA 6 : 1).

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THE EVERLASTING "NOW."

BY ELDER CHARLES W. PENROSE, IN THE *Millennial Star* OF OCTOBER 14TH, 1865.

THERE are some people who live only in the memory of the past. Buried joys and departed pleasures are their sole delights. The acts in which they figured years ago, are to them the only drama of life, and the incidents of their past career their solitary and continual theme. They are like some old men, who, looking round upon the rapid changes and improvements of modern times, can see no beauty nor utility in them, but shake their heads solemnly and exclaim, "Ah! it wasn't so when I was a boy."

These remarks apply to some among the Latter-day Saints. The most joyful period of their existence was the time of their initiation into the Church of Christ, when they were "baptized for the remission of their sins, and received the gift of the Holy Ghost by the laying on of hands." The blessings then received, and the light then shed abroad upon their hearts, seem to be the greatest source of pleasure they ever had or can have. The "good times" they then enjoyed seem never to have been repeated, and the love and union which they felt towards the Church, to be confined entirely to that well-remembered time. And so with their exertions in sustaining the Church and spreading the gospel. It is really wonderful what mighty works they once accomplished; how much they once endured; what sacrifices they were once able and willing to make, and what earnestness of devotion and energy of action characterized their early career in building up the kingdom of God. How regularly they used to attend their meetings; how faithfully they used to warn their neighbors and friends by their testimony and the printed word; how liberally they used to

expend their means in assisting to extend the work of God, and how zealous they used to be at all times and on all occasions!

There are others who live only in anticipations of the future. With them all human bliss is yet unborn, lying in embryo within the womb of time. They can talk a great deal about the pleasures to be enjoyed in eternity, paint in high-toned and vivid colors the beauties of the Millennium, weave in their imagination rich garments of expected joys, and build, in the dim regions of futurity, the most dazzling and extensive kind of "castles in the air." They intend to be very faithful and energetic bye-and-bye. They are going to do a great deal for the kingdom when they get to Zion; they mean to accomplish something astonishing soon, and they expect to become "kings and priests unto God," and wield remarkable power some day.

Now it would be much better for both these classes of individuals to bring their minds to bear upon the things of the present. We do not live really in the past, neither can we ever live possibly in the future; with us it will always be the everlasting "now." "Now is the accepted time, now is the day of salvation." We may talk about what has been, and we may anticipate what will be, but we can only live in and enjoy the present. It is our privilege to enjoy ourselves now. The rich blessings of the gospel, the glorious light of the Holy Spirit, the revelations of eternity, the power of the holy Priesthood, the communion of saints, the teachings of inspired men, the tender emotions of sacred love, the joyful associations of faithful friends, the wonderful works of God and His creatures, the never-wearying and varied beauties of earth, air, sea, and sky, the soul-stirring strains of vocal and instrumental music, the peace of God "which passeth all understanding," the heart-thrilling joys and hallowed delights of the inward fountain, always "springing up unto eternal life," these, and innumerable pleasures from heaven above and earth beneath, are for us to enjoy to-day.

But to enjoy the blessings of the present, we must perform the labors of the present. Obedience to God to-day will bring salvation to-day. If we are now discharging our duties, we shall be now enjoying the gifts of God. The question therefore is, not what have we done, nor what are we going to do, but what are we doing now? We may talk about the old persecutions and bygone trials through which we have passed for the gospel's sake, but are we willing to face a despising world, and the scorn and derision of the multitude now? We may boast of the unwearied labors of the past, of the great sums of money we have spent, of the miles we have walked, the sermons we have preached, the testimonies we have borne, the patience we have exercised, the tracts we have distributed, the food, clothing, and shelter we have administered to the elders, and the general zeal and faithfulness of our past career, but what are we doing now? Do we continue in well-doing?

Are we still zealous and faithful, and do we expend our money and our influence in favor of the gospel to-day?

God requires our faith and services now. Talking of past faithfulness, brings but the memory of past blessings; but the good works of the present bring upon our heads the living rewards and enduring happiness of the everlasting "now." It is true that there is some pleasure in the remembrance of former righteousness, and the blessings resulting therefrom; but if we are not now in duty's path, nor securing the favors of heaven, that remembrance soon adds to our gloom, and the contrast with our present position, plunges us into the dark waters of sadness and discontent. It is true that the glorious future is held out before us in the promises of the everlasting covenant, but for what reason? Why, that we may be induced to be faithful to-day and every day, so that living for them we may obtain them. The present time has its difficulties, its trials and its sorrows, but they are foes which we are to meet to-day, to grapple with and conquer. Inward evils and outside troubles should be overcome as they are developed; our failings of to-day must be overcome to-day, the obstacles now lying in our path must be now removed, and the exertions we make in our labors will give us daily increasing strength, and bring present satisfaction, happiness, and peace.

Some persons are continually putting off till to-morrow their duties and their labors. In temporal things, what untidy, uncomfortable, disorderly and miserable homes they have! In spiritual things, what faithless, useless and joyless beings they are! Up and be doing! Look around you, see what is to be done and do it. Are reforms needed in your temporal affairs? Commence the reformation at once. Have you duties of any kind to perform? Attend to them in the time thereof. Do you know of an opportunity of performing a good action? Perform it directly. Do you intend to save means to gather to Zion? Begin to-day. Do you mean to assist in building up the kingdom of God? Do something now. Are there blessings which the saints may receive through faithfulness? Seek for them immediately. Believer! hesitating yet without the gate! "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." "To-day, if you will hear his voice, harden not your hearts." Saints of the last days, be true to your covenants, be prayerful, diligent, obedient and devoted now and always, and the rich blessings, the heavenly gifts, the glorious manifestations, the hallowed influences and unbounded joys pertaining to the gospel of peace, are yours to-day, now and forever!

THE past is dead, it lives only for us to learn from. The present, the present only, is ours to work in, and the future ours to create.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference convened in the Latter-day Saints' Church, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield, Sunday, October 21st, 1917. There were in attendance, President George F. Richards, of the European Mission, Elder Leroy S. Dickson of the Nottingham conference, Elders Ether L. Marley and Herman K. Danielsen of the Liverpool conference, and President Hugh S. Latimer and Elder Charles A. Welchman of the Sheffield conference.

The morning session commenced at 10:30 by singing, "Praise ye the Lord." Prayer by Elder Charles A. Welchman. Continued by singing, "O God, the eternal Father." Brother James R. Bargh spoke briefly on the Sacrament. The Sacrament was administered by Elder Charles A. Welchman and Brother James Potts, assisted by Deacons Melvin Wright, Ernest Potts, Thomas Benfell, and Charles Potts.

President Hugh S. Latimer extended a few words of welcome to all present.

Sunday school concert recitation, Moroni 10: 4-5, was led by Melvin Wright. A duet, "I have heard of a land," was sung by Sisters Ethel Barton and Lizzie Mattinson. The Kindergarten class, led by Sister Ethel Barton, recited the first twelve verses of a chapter of Matthew. A song, "Our angels," was sung by the Sunday school. The Primary class, led by Sister Beatrice Miles, recited the "Articles of Faith." A song, "Luther's cradle hymn," was sung by the Sunday School. Ernest Potts, of the Barnsley branch, related incidents from the life of Brigham Young.

President George F. Richards then addressed the meeting. He spoke of the splendid work which is being done by the Sunday school in imparting religious instruction and helping to break down prejudice. It also greatly assists the parents, some of whom would be under greater condemnation but for the training given children by this organization, the parents being responsible for the children until the age of accountability is attained. We should attend to our prayers night and morning, every day. If the children are taught to pray while young the habit will most likely remain with them in after life. He admonished the saints, including the children, to observe the "Word of Wisdom." The Lord, through His servant Brigham Young, has made this a commandment, and as interpreted by the Church authorities it applies to tea and coffee, as well as alcoholic drinks. We should not wait until we understand why we should do these things. It should be sufficient to know that the Lord has commanded it; and we should obey His commands. The Apostle James says: "To him that knoweth to do good, and doeth it not, to him it is sin." Show the people of the world by precept and example the way into our Father's kingdom. If we neglect to do this we shall be under great

condemnation, as we are expected to be a light unto the world. The speaker promised the blessing of the Lord on all who would observe these instructions, and exaltation to those who endure in faithfulness to the end.

Closing hymn, "How firm a foundation." Benediction by Brother Oliver Shaw.

The Relief Society sisters provided lunch for all who were present.

The afternoon session commenced at 2 o'clock by singing, "O ye mountains high." Prayer by Brother Wilfred Bradley. Continued by singing, "Now let us rejoice in the day of salvation."

The names of the general and local authorities were presented by President Hugh S. Latimer. All were unanimously sustained.

Elder Charles A. Welchman, the first speaker, related early incidents in the life of the Prophet Joseph Smith, and told of the restoration of the gospel.

A solo, "An unknown grave," was rendered by Sister Harriet Rogan.

Elder Herman K. Danielsen spoke on the prophecies in the Old Testament foretelling the Christ's advent and the fulfilment of these prophecies. He also cited Book of Mormon predictions and explained that the Book of Mormon was a record of God's dealings with His people on the western hemisphere, while the Bible gives the history of the people on the eastern hemisphere.

A duet, "I know that my Redeemer lives," was sung by President Hugh S. Latimer and Elder Ether L. Marley.

President George F. Richards then addressed the meeting. He proceeded to show that the present day is the dispensation of the fulness of times, and that the Lord would naturally reserve for the ushering in of the greatest of all dispensations one of His noblest sons. The Latter-day Saints believe that Joseph Smith was chosen before he was born, as were Abraham, Jeremiah, and the Savior Himself. The fact that he commenced his ministry while yet a youth, and that he denounced in bold terms the existing creeds, are not evidences that he was not called of God. The creeds of the world to-day are an abomination in the sight of the Lord. They teach for doctrine the commandments of men. The speaker quoted the words of the Apostle Paul to the Galatians: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1: 8). He also quoted Paul's testimony to Timothy, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears." We find this literally fulfilled to-day. The Savior on one occasion said, "He that believeth on me, the works that I do shall he do also." His instructions to Nicodemus were, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." All who reject baptism and the laying on of

hands reject the counsel of God against themelves, as did the Pharisees and lawyers. We should turn from our sins, be baptized, and we then are prepared to receive the Holy Ghost.

The session was brought to a close by singing, "For the strength of the hills we bless thee." Benediction by Brother George C. Wilson.

The evening session commenced at 6 o'clock, by singing, "High on the mountain top." Prayer by Brother Herbert Stagg. Continued by singing, "If you could hie to Kolob."

Elder Leroy S. Dickson, who was the first speaker, said that the conferences were appointed by the Church authorities, that we might obtain encouragement and spiritual strength. It is necessary that we should have the Spirit of the Lord in these times, for we know not the hour when the Savior will come. Mortality does not end our existence. We have an assurance of a resurrection, and we shall take up our bodies just as we lay them down. If we prove ourselves worthy we shall enjoy the association of the Christ. Those who have the gospel are indeed a blessed people, and should rejoice in life and the free agency of man. He admonished the saints to live at all times so that they would be prepared to meet their Savior.

The solo, "The better land," was rendered by Mrs. Rose Wright.

Elder Ether L. Marley was the next speaker. He said that the things of God are understood only by the Spirit of God; for that reason it was necessary that the congregation, as well as the speaker, should be led by the Spirit. He spoke briefly upon the apostasy and the restoration. He called attention to the fact that, although there were many churches in existence at the time of the restoration of the gospel, none had any authority to officiate in the ordinances.

The solo, "I am a pilgrim," was rendered by Elder Leroy S. Dickson.

President George F. Richards was the concluding speaker. He used as his text Hebrews 6: 1, 2. He quoted at length from Bible commentaries showing how closely men who have made the Bible a life-long study, and are not bound by the creeds of the present-day churches, agree with the Latter-day Saints in setting forth as essential and fundamental to salvation the first principles and ordinances of the gospel, viz., faith, repentance, baptism, and laying on of hands. The commentaries also support the views of the Latter-day Saints respecting resurrection and eternal judgment. He called attention to the fact that although the "Mormon" elders have been preaching the gospel for eighty years in Great Britain and other nations, and have been the means in the hands of the Lord of bringing many thousands of honest people, including ministers of religion, into the fold, rarely, if ever, has one of these elders been converted to the creed of another church. They are like the apostles of old. When the

Savior asked, "Will ye also go away?" Simon Peter answered Him, "To whom shall we go? Thou hast the words of eternal life." The elders know they have the words of eternal life, and they are unwilling to sell their birthright for a mess of pottage.

The conference was brought to a close by singing, "Abide with me." Benediction by President George F. Richards.

A Priesthood and lady missionary meeting was held on Saturday evening, October 20th, 1917. Reports were given of the different branches of the work. Valuable instruction and encouragement were given by President George F. Richards.

AGNES E. ROBINSON, Clerk of Conference pro. tem.

OUT ON THE DESERT.

BROTHER H. SMITH, of Manchester, writes from "Somewhere in France" under the date of August 23rd, 1917, concerning his experiences in Egypt and the Arabian peninsula, and expresses his gratitude to God for His preserving care and His answers to prayers.

On August 4th, he says, the force to which he was attached moved to a place where the Turks had made a stand. These fled and left a large amount of stores and many camels in the possession of the English. The British troops had been shivering with cold during the night, but when the sun reached the meridian, the temperature rose to 112 degrees in the shade. During the march from this place many men dropped out of the ranks on account of the heat. They suffered a great deal through lack of water. For days the men marched across the desert in the scorching heat, and one day their road went through a valley where both sides were lined with corpses.

One day about a hundred of the men were left behind without water and shelter, because there was none to be had, and they were too exhausted to continue the marching. Then, Brother Smith says, he prayed earnestly for help. Presently a convoy came along with water. After having been refreshed, they continued the march. At the next halting place, after some search, he found a well, but the water was undrinkable. He boiled some of it and tried to slake his thirst with it. A little later an officer appeared with a bucket of pure water, and their spirits were again revived. The following day, after a long march, when they were again suffering for want of both food and water, Brother H. Smith prayed earnestly to God. His prayer was again answered, for two camels arrived with bread and water, and their wants were satisfied. Not long after this they rejoined their battalion and had provisions in abundance.

Brother Smith expresses gratitude to His heavenly Father for His mercy and goodness to him during this time of trial and dangers.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 1, 1917.

EDITORIAL.

ON THE SUCCESSION OF THE TWELVE.

THE question has been raised as to whether a majority of those who were members of the Council of the Twelve Apostles at the time of the death of the Prophet Joseph followed Brigham Young to the Valleys of the Mountains, or remained behind. For the benefit of our readers who may desire information on that point, an answer is offered in these lines.

The Council, in 1844, the year of the martyrdom, consisted of the following members: Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, William Smith, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and Lyman Wight. Amasa M. Lyman had been ordained an Apostle August the 20th, 1842, but was not, it appears, chosen a member of the Council until 1846 (Andrew Jenson, *Historical Record*, p. 15). The question is, then, Did a majority of these men follow Brigham Young?

Heber C. Kimball came to Utah with the first pioneers in 1847. He became President Brigham Young's first counselor.

Orson Hyde joined the exiled saints at Winter Quarters in 1847, and went to Salt Lake City in 1851.

Parley P. Pratt accompanied the saints in the exile in 1846, but was called to go on a mission to England. Having filled that mission, he went to Salt Lake City in 1847.

Orson Pratt came to Salt Lake Valley with the first pioneers in 1847.

John Taylor went with Brigham Young and the saints to Winter Quarters in 1846. He was called to go on a mission to England. The following year he returned and went to Salt Lake Valley in company with Parley P. Pratt and others.

Wilford Woodruff came with Brigham Young and the first pioneers to Salt Lake Valley in 1847.

George A. Smith accompanied Brigham Young and the pioneers to Salt Lake Valley in 1847.

Willard Richards joined the pioneers on their journey to the Valleys of the Mountains in 1847. He was chosen as the second counselor to President Young, and held that position as long as he lived.

Amasa Lyman came with the pioneers to Salt Lake Valley in 1847.

Therefore, ten of the thirteen brethren who had been ordained to

the Apostleship, or nine of the twelve who constituted the Council, proceeded to the Valleys in the West.

Of the three who took a different course, there is this to say:

William Smith had some trouble with his brother, the Prophet Joseph, which caused his estrangement from the Church, because he would not repent. John E. Page appeared to have a rebellious spirit and to have been out of harmony with the Council some time before the death of the Prophet. Lyman Wight openly boasted that nobody but the Prophet Joseph could control him. He would have apostatized, no matter who had succeeded to the office of President. As is clear from the history of the early days of the Church, it was not because these men disputed the legitimacy of the succession as sustained by the unanimous vote of the saints in Nauvoo, August 8th, 1844, but because they had lost the spirit of the gospel, that they separated themselves from the Church.

Not only did most of the apostles go to the Valleys of the Mountains, but the vast majority of the saints followed them. Elder Joseph F. Smith, Jr., in his able discourse on the "Origin of the Reorganized Church," proves this. At the time of the martyrdom of the Prophet there were in the neighborhood of 20,000 saints in Nauvoo and vicinity. In 1846 there were 16,000 of these with the apostles, on the plains of Iowa. "In 1850, there were 11,380 Church members in Utah, and 7,828 at Kanesville, Iowa." "There," to quote Elder Joseph F. Smith, Jr., "we see that 19,208 members of the Church who had followed President Brigham Young in the exodus from Nauvoo, were located at these two places. And that is not all. There were other settlements of the saints at Garden Grove, Mount Pisgah, St. Louis, and other places where temporary settlements for the saints were formed during that exodus. These also later gathered to Utah. Thus we see that almost the entire membership of the Church, as it stood in 1844, is accounted for in the following of President Brigham Young and the Twelve. * * * In the year 1844, the population of the Church in the British Isles was 7,797. Six years after the martyrdom—December 1850—that membership had increased to 30,747."

It is perfectly clear from this that the Church was not dissolved by the death of the two leaders. The organization continued. The Council of the Twelve performed the duties of the First Presidency, and the headquarters were removed to the Valleys of the Mountains, but there was no interruption of the continuous existence of the Church.

The Twelve, with the unanimous consent of the Church, assumed, temporarily, the burden of presidency. This was in full accord with the teachings on that subject of the Prophet himself to the Twelve. "I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests." "Upon your shoulders the kingdom rests, and you must round up your shoulders and bear

it; for I have had to do it until now. But now the responsibility rests upon you." Such were the instructions he gave the Twelve, as the hour of martyrdom approached. Our Lord gave the Twelve similar instructions. "As my Father hath sent me," He said, "even so send I you." After His departure, the work rested on them. "Ye are they," He said on another occasion, "which have continued with me in temptations, and I appoint unto you a kingdom as my Father hath appointed unto me" (Luke 22: 28, 29). Here, then, we have the word of the Lord teaching us that the responsibility for the work of the kingdom of God rests upon the Twelve, when the leaders are called to another sphere.

The removal of the Church to the Rocky Mountains was also in accordance with the Word of God. The ancient prophets predicted that in the latter days the house of God should be located among the mountains. "The mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills" (Isa. 2: 2). The Prophet Joseph was well aware of this. For less than a year after the organization of the Church, the Spirit of the Lord manifested to him that. "Zion shall flourish upon the hills and rejoice upon the mountains" (Doc. and Cov. 49: 25; 64: 37, and other passages). As the time for his departure approached, this prophecy became clearer and clearer, and the subject of a removal to the West was several times mentioned by him to his friends. Brigham Young was the instrument in carrying out the plan which the Lord had revealed to the Prophet. We may not know fully the objects which the Lord had in view in the removal of His Church to the "wilderness," but it is safe to say that His people needed the schooling which they have had, before they could be entrusted with the work of building up the City of Zion. The Lord has been with His people throughout its entire history, and His plans and purposes are all being accomplished.

J. M. S.

ECONOMY IN FOOD.

A GREAT deal has been said lately of the necessity of economy in the consumption of food. The warning words of the watchers upon the towers, who are in a position to know the conditions, as they exist, should not cause surprise. For years, now, the resources of the world have been drawn upon to the extent of millions of pounds sterling every day. Millions of men have been withdrawn from the productive fields of labor, while the consumption has been increased. It is, therefore, no wonder if the supply is decreasing all over the world, and if we have reached a level at which the strictest economy is felt as a necessity.

Little has been said about the kind of economy that consists in

a proper mixing or blending of the food we eat, to avoid one-sidedness, and yet this is not inessential.

As is well known, man needs four different substances for proper nourishment—protein, to build up the muscles; starch, to produce fat; fat for heat; and minerals. An economical meal must include a proper proportion of all these.

A man goes to a restaurant and perhaps orders eggs, meat, milk, custard pie, and cheese. This is a waste of protein, for all these articles of food contain a large quantity of that important substance. It is a wrong mixture. A lady at the same place orders, perhaps, pancakes, syrup, chocolate, and cakes. Such a meal is equally wasteful, being principally sugar and fat.

The following hints have been considered helpful in the United States:

Eggs, meat, cheese, and nuts—too much protein.

Rice, spaghetti, bread—too much starch.

Fried potatoes, doughnuts, fried meat-balls (croquettes)—too much starch and fat.

Pancakes, chocolate, cakes—too much sugar and fat.

Salad, fried apples, vegetable soup—too much water and minerals.

The same articles of food are better blended as follows:

Vegetable soup, eggs, cakes.

Meat, vegetables, salad, doughnuts.

Cheese, rice, cakes.

Milk, spaghetti, fried apples.

Then, in order to practice economy in food, consideration should be given to the varying needs of the different members of the same family. How much food does a young man or woman engaged in physical labor need, and what kind? What are the needs of those engaged principally in brain work? What is suitable for a child? What is needed for those who have passed the age of fifty? It is not economy for anyone to live on an unsuitable kind of food. No one can have perfect health when he does.

Another feature of economy should be considered in this connection. People waste inconceivable sums by the consumption of tobacco, tea, coffee, beer, and whiskey. The land that is devoted to the production of tobacco might be used for grain, fruit, or useful vegetables. The labor wasted on the manufacture of cigars, cigarettes, and the other products of the weed, could be devoted to the production of food. The grain converted into beer and other intoxicants should be made into bread. In the United States the manufacture of whiskey during the war has been prohibited by law, with the result that 40,000,000 bushels of grain are saved annually. Some of it will be available for export. Would it not be almost criminal to turn any part of it over to breweries and distilleries in Europe, after the people in America have saved

it for bread? There is no food in beer, and none in tea or coffee. And yet these are costly beverages, especially beer. Economy in food and indulgence in expensive habits do not go well together. To buy less bread and to spend the money saved for tobacco, beer, and whiskey is to keep the penny and throw the pound away.

J. M. S.

THE TIMES.

THERE is a vast amount of confusion in the minds of the people, just at this time, as to what the great events of the immediate future will be, and what the results of the great war are likely to bring about. It is not possible to foresee things that are sure to occur. It is a time when the interests of the nations of the world are at stake, and men's individualism must be repressed in the interests of national good. It is further important that the Latter-day Saints should realize that these are the times of which God hath spoken. For more than two generations the elders have been proclaiming to the world the events which are already upon us, and have warned the nations of the dangers, calamities, and wars to come. We have imparted this message faithfully, according to our best light and understanding. If we have not been understood, if we have been ridiculed, if the message we have borne has not been received, we may at least feel that we have done in part our duty to God and to the world. So far as the saints are concerned, it is quite natural that they should experience considerable excitement, and that feeling should run high within them at this time. Peculiar and remarkable conditions exist. There may be those who are Latter-day Saints in most of the great contending armies of the world. They may, therefore, be brought in direct opposition to one another. But this is not a time of individual advancement. It is not a time when the rights of men can be placed in equality with the rights of the nation. Individualism is suppressed for national good. Nor is this the first time that men of the same faith, of the same people, have been placed in contest one against the other. Such is the case in a revolution. It was the case in ancient Israel, when among the Hebrews wars grew within the nation, and the people of the kingdom of Israel fought against the people of the kingdom of Judah. The fact, therefore, that Latter-day Saints may now be in the armies contending against one another, in matters for which they are not responsible, should not in the least disturb the minds of those who are wondering what it means and if there is not some great inconsistency in such conditions. It is important, however, for us to keep in mind the fact that what we must do above all things is to perform our duty, both to our country and to our God, and we may leave with Him the matter of reconciling the right and the wrong of the things which we do not ourselves understand.

A word, however, to the saints who have gathered from various nations of the earth, may be appreciated just at this time. God has appointed His Zion to be in the land of America. To that land He has called His saints from all nations of the world. There they have gathered in order that they might be cemented in a common brotherhood. There they have gathered that they might enjoy the same spirit and the same blessings. As for His work, He will take care that it is perpetuated, that those who have respected His call shall be preserved in the fulfilment of the revelations which He has given to His saints in the last days. Let the people, therefore, not be disturbed on this question. If they cannot understand the current events, if they cannot fathom the troublous times, they may wait upon the Lord and trust to Him for the fulfilment of those things He has predicted in the last days. We do not rejoice that war is upon the world, and because it is in fulfilment of the prophecies. We sorrow with mankind that such things must come. Their purpose, their general and final effects, are within the keeping of God, and we can only with patience await the result. In the meantime let us not be disturbed in our minds too greatly. Let there be no misgivings towards one another among the saints, because of the differences in nationalities that may exist. Those who truly enjoy the brotherhood of man, those who seek firmly and determinedly to serve God will know for themselves, and they will appreciate the fact that the purposes of God are above and beyond all individual consideration. Let the saints, therefore, in their demeanor to one another be calm, be just, and above all things pray for one another, that no dissension may enter into our midst, that there may be no differences of the spirit among the saints anywhere, and if they are humble, and faithful, and prayerful, they will understand what to do, and they will not be misled, and they will not be greatly disturbed, in their feelings concerning the future and the purposes of God, not only with respect to His saints, but with respect to the nations of the world. Be it then first said, our hearts are filled with sorrow, but we must bear our sorrow in patience and calmness, and look to the Lord for the end of these troublous times, and trust Him that He will bring all about for His purposes, for the accomplishment of what He has to do respecting the nations of the world. If we cannot understand, if we cannot know it all, we may at least trust to the Lord and wait upon Him for the accomplishment of all things.—PRESIDENT JOSEPH F. SMITH, in *Juvenile Instructor*.

No man is capable of judging a matter, in council, unless his own heart is pure; and we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions.—JOSEPH SMITH.

CHRONOLOGY OF THE WAR.

October 1.—In an air raid on London and the south-east coast, 9 are killed and 42 injured. In the raid on the 29th of September, on the same parts, 11 were killed and 32 injured. The city of Stuttgart bombed by French aeroplanes. The Italians report the capture of 2,000 prisoners during three days. Sir Stanley Maude reports a victory over the Turks west of Bagdad on the 28th of September. Several thousand prisoners taken.

October 2.—In another air raid on London—the seventh in eight nights—ten were killed and thirty-eight injured.

October 4.—Sir Douglas Haig begins another attack east of Ypres. This is the third in that region since the 20th of September.

October 9.—The British and French begin a new attack east of Ypres.

October 11.—A mutiny reported in the German navy at Wilhelmshaven. Peru severs diplomatic relations with Germany.

October 12.—Sir Douglas Haig reports that the British have begun another attack about six miles north-east of Ypres.

October 13.—The Germans land troops on the island of Oesel.

October 18.—German reports claim the capture of 10,000 Russians and fifty guns on the island of Oesel. In a naval battle in the bay of Riga, the Russians are defeated. The battleship Slava is sunk.

October 19.—The Germans occupy Moon Island in the Riga bay, and capture 5,000 prisoners. Alarm at Reval and Petrograd.

October 20.—A report is published to the effect that two British destroyers, five Norwegian, one Danish, and three Swedish merchant vessels were sunk on the 17th of October, in the North Sea. Eastern and north-eastern counties raided by Zeppelins. Killed 27, injured 53. An American transport, the *Antilles*, homeward bound, reported sunk. About 70 lives lost.

October 21.—Four of the Zeppelins that raided English coast areas brought down in France. Germans land on the Werder peninsula, opposite Moon Island. Haig reports the beginning of local attacks on the Germans on both sides of the Ypres-Stadin railway.

October 23.—The French begin an offensive in the region of Allemont and La Malmaison.

October 24.—The French report the capture of 7,500 prisoners and 25 guns.

October 25.—Germans and Austrians attack the Italians on the Bainsizza plateau. The Austrians claim 6,000 prisoners. Germans retire on the Riga front.

October 26.—The British and the French launch another attack east and north of Ypres. This is the sixth British offensive since September 20th. They claim a total of over 12,000 prisoners. The French claim 11,000 prisoners in their attack near Laon. Italians retreat from Mount Maggiore to the west of Auzza, on the boundary line. The Germans claim to have taken 60,000 prisoners and 450 guns. Brazil declares war on Germany, and seizes German shipping.

October 29.—The Germans claim to have captured 100,000 prisoners and 700 guns. Italian armies in full retreat.

FROM THE MISSION FIELD.

Transfer.—Elder Alma Moss was transferred from the Scottish to the Irish conference, October 15th, 1917.

Departures.—Elders George Brooks, Jr., George A. Simkins, George William Perry, and Chauncey H. Crittenden, left Liverpool, October 26th, 1917, on their journey homeward.

Releases and Appointments.—President George Brooks, Jr., of the Irish conference, was released October 15th, 1917, to return home. On the same day Elder Sydney L. Wyatt succeeded him as president of that conference.

President George A. Simkins, of the Scottish conference, was released October 25th, 1917, to return home. Elder Richard C. Wilkin was appointed to succeed him as president of the conference.

Elders George William Perry, of the Newcastle conference, and Chauncey H. Crittenden, of the Birmingham conference, were released October 26th, 1917, to return to their homes.

Baptisms.—On Sunday, October 21st, 1917, a baptismal service was held at Norwich (Norwich conference). Four applicants were baptized, President Francis M. Skinner officiating. The candidates were confirmed members of the Church at the afternoon meeting, held at No. 3 Westlegate Street, by President Francis M. Skinner, and local brethren, Robert Fonlger and George E. Southgate. After the administration of the Sacrament, the time was given over to testimony-bearing.

Harvest Festival.—The Hyde and Stockport branches, Manchester conference, united in holding a district meeting and harvest festival on Sunday, October 21st, and Monday, 22nd, 1917. Elder J. M. Sjodahl, of the Liverpool office, President Wilford F. Burton and Elders Robert W. Cluff and Lester F. Hewlett were in attendance. A table extending across the front of the hall was loaded with fruit, vegetables, and flowers, tastefully arranged. The purpose was to use the money obtained from the sale of these for Christmas parcels for soldiers at the front. Two well-attended meetings were held on Sunday. The speakers were President W. F. Burton, and Elders J. M. Sjodahl and Robert W. Cluff. Solos were rendered by Sisters Elizabeth Davies, Elizabeth Gleaves, and Flossie O. Roberts, and a duet by Brother and Sister Walter Roberts.

Branch Conferences.—The Clayton branch, Leeds conference, held a conference on the 14th of October, 1917. President Eben J. Robinson and Elders James H. Ludlow and Joseph S. Nelson were in attendance. Two meetings were held. Brother G. W. Warnes conducted the afternoon session, and Brother Sam Craven the

evening exercises. The speakers were, Sisters I. Kershaw and Esther Craven, President Eben J. Robinson, and Elders Joseph S. Nelson, G. W. Warnes, James H. Ludlow, and Sam Craven. Solos were rendered by Sisters Evelyn Craven and Alda Kershaw. These sisters also sang a duet, and the Primary and Intermediate classes rendered a selection. The general and local authorities were unanimously sustained, and three children of Sister Louisa Dalby were blessed by the president and elders.

A successful conference was held at Westgate New Hall, Bradford, on Sunday, October, 21st, 1917. President Eben J. Robinson and Elders James H. Ludlow and Amos T. Tucker, of the Leeds conference, were in attendance. Three sessions were held. President Eden J. Robinson presided. Superintendent Alfred E. Higgins had charge of the morning session; when a very interesting program was given by the scholars of the Sunday school. Sister Hannah Whitaker, of the Second Intermediate class, gave a brief account of the life of Wilford Woodruff. Sister Leila Higgins, of the First Intermediate class, gave an address on the Life of Christ, and the children gave a very good rendering of "Onward, Christian soldiers." Then President Eben J. Robinson made a few remarks on the work of the children. The afternoon session was mainly devoted to the giving of reports by the presidents of the auxiliary organizations. Remarks were made by Brother George H. Higgins and President Eben J. Robinson. At the evening session President Eben J. Robinson presided. Elder James H. Ludlow and President Harry Kershaw, of the Clayton branch, were present. At his own request, Brother Thomas Tidswell was released from his position as president of the branch. Sister Annie Brooker and Sister Melissa Ingham were also released from duties as special lady missionaries. The general and local authorites of the Church were unanimously sustained. Dr. George H. Higgins was sustained and set apart as president of the Bradford branch, with Brothers Jesse Knight and Samuel Ward as his counselors. Addresses were delivered by Elder James H. Ludlow and President Eben J. Robinson. A solo was rendered by Sister Florrie Higgins.

SAMUEL WARD, Clerk of Conference.

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